

BAPTIST RECORD
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BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST
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THE BAPTIST RECORD

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EDITORIAL NOTES AND COMMENTS.

We learn that the receipts of the Foreign Mission Board are less than last year to the same time. Politics, however important, must not exclude from the Lord's people's minds the work of extending his kingdom. Our Lord's work to the front! Let his glory be made manifest, whatever else we do.

We are glad to know that so many of our best preachers and other brethren and sisters approve the course of this paper as to politics. We hope to be able to make it only the better religious paper by the course we have marked out. Brethren, pray for us.

It is said that more than 90 per cent of business ventures fail. That statement finds most of its significance in the fact that more than half of those men dragged some one else down with them. Men who have to borrow all of their money in order to go into business, are usually failures to start with.

The Baptist Banner, a new religious newspaper venture, is to be published at Argentine, Kansas, in the interest of the Baptists of Kansas, Nebraska and Colorado. The initial number will issue on Sept. 6, 1892. It has a wide field, and we hope it will be a "banner" of truth worth following, and be favored of God in doing great good.

A note of warning is sounded, that "we have not more care for material progress than for the salvation of souls." We think it far better to say, "not less material progress, but more and more earnest efforts and prayers for the salvation of the perishing multitudes. Indeed, let this be the aim of all our efforts, and this for the glory of God."

That day when Baptists shall cease to "count earnestly for the faith once delivered to the saints," as some of our peace-loving ones would have them do, is a day which will be written on their doorposts. There is no basis of union for Baptists and other denominations, but the plain word of God. If all will come to that, then controversy can cease.

We wonder that any of our great and wise men should think it necessary to write any foolish articles in newspapers depreciating religious controversies, and indulging in unbecomingly such things in the past, when a little consideration would show them that the Baptists never prospered and multiplied more than when those very controversies were on, nor less than when they were least around.

One of the greatest and newest secular papers that comes to us is the Shreveport Advertiser, a new venture for that enterprising town. Its editor and proprietor, Mr. Norton, is an intelligent, industrious and energetic young man, who makes his paper sparkle with the latest and best news. It is also a fine advertising medium. We hope to see it liberally patronized, as it well deserves to be.

The Porter census statistics is authority for the statement that there are 29,000,000 of church members in the United States. If it could be said with truth that there are 29,000,000 of Christians, and that they all were people that the Lord prayed that His people might be one in Him—it would be a consummation devoutly to be wished. But alas! What multitudes of them need the gospel of salvation.

Something of what our Home Mission Board is doing: Missionaries, 365; baptisms, 5,274; Sunday Schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, \$84,871.19. And yet there is room for as many missionaries many times over, and our people could multiply their contributions to match and cover all, and yet not give a tenth of what God gives them. O! for an enlarged liberality.

DENOMINATIONALISM IN THE UNIVERSITY.

A REJOINER TO PROF. LEAVELL.

Prof. R. M. Leavell takes exception in his reply to us as to denominationalism in the University. The Professor does not deny the facts as to the domination of Presbyterians, but he seems to regard it as immature and extreme to say so. He never for a moment intimates that the professors were misusing their positions to denationalize the University, but nevertheless, the facts as we stated them do exist and they have existed for years. Only last year THE RECORD called attention to this state of affairs, and the Chancellor sought to rectify it. Years ago, when Dr. Gambrell was pastor in Oxford, he contended against this discrimination, and a Presbyterian met him with the statement that it would bankrupt our denomination to man the University—a statement he was afterward glad to retract and apologize to Dr. G. for making.

How is it that there is only one Baptist upon the board of trustees? Bro. Leavell says that in selecting professors "these authorities must look to moral and religious character in applicants for professorships." Exactly, and with more Baptists upon the board it would not be so difficult to discover that there is as much moral and religious character to the square inch among Baptists as among any other people.

Can anyone tell us why 9999 Presbyterians should have four or five, possibly more, members on the board of trustees while 85,000 Baptists have only one?

Bro. Leavell says in fifteen years there may be a plurality of Baptists in the faculty. Not likely, if we are to judge of the future by the past. Such an event has not occurred since the University was born, and could not happen without a change of policy. We are inclined to think that our statement was mature and not extreme in the least, and that the Professor's article must prove to our people quite an unsatisfactory plea for the domination of the Presbyterians in the University. A prominent Baptist remarked to us in Meridian that ever since he had known the University that this complaint had been made. Baptists have been slow to speak of such things in the past, but we rejoice to see that they are no longer afraid to hold up their heads and speak out, especially when there is semblance of a union of church and State.

We write not with the spirit of a critic or of a fault finder, but to call attention calmly and soberly to what we believe to be inimical to the best interests of the University, and we do so with the kindest of feelings, and with sincere respect for the integrity of the professors, one and all, and with no harsh words of the board of trustees, as a whole or as individuals. We are discussing measures, not men or sects, and we shall try to rise above the bias of denominationalism while we contend for fair representation for all. We do not ask for removal of any professor because he is a Presbyterian, but we would suggest that in the future the religious character and relationships of applicants beyond the pale of the Presbyterian denomination, and we guarantee that their search will not be in vain. Presbyterians are pious, orthodox folks, and they are a cultured people, but these elements are not wanting elsewhere. We like our brethren of this faith, and we mean in no way to reflect upon them or to censure them, but we are contending for what we believe to be fair and just, and we believe that we have the ears of the people upon this subject.

We are pleased to say that it was not necessary for Professor Leavell to disclaim any intention to reflect in any way upon us in replying to our article, for we knew that he was incapable of doing such a thing; nor do we regard it necessary for us to make a similar disclaimer with reference to him, as we could not reflect upon one who stands so deservedly high and for whom we have such a strong personal attachment. If there is a gentleman in Mississippi, we believe that man to be Prof. R. M. Leavell, and so we are glad to discuss this question with him; for we know that however much he may differ with us, he will be courteous and fair, and that when we are through, we shall have the same high regard for each other, as we are sure that neither of us will ever condescend to personalities.

The going of Prof. Johnson and his interesting family from our Shreveport congregation and community leaves a dreary vacuum. They had part in every good enterprise undertaken in the community, and they are greatly missed. We trust they will find their new home and field at Oakland a pleasant one. May the Lord of all blessing abide with them.

LOCAL, AND OTHERWISE.

The work of raising the \$50,000 required by the Convention to move Mississippi College to this city, will shortly begin in earnest and pushed to completion. Many of our people are still absent on their summer vacation, and when they all return, the work will begin. Let every one do his duty and the amount can be easily raised.

Religion is not a convenience. It is a necessity. It is necessary to right thinking and right living. He who thinks right and lives right, will die right. Hence living is a more serious matter than dying.

The individual who ignores the will of the Master, cannot hope for mercy at the final judgment though he may receive it in this life. And yet he has no promise of it even in this life.

"Do good for evil," is the divine injunction, and though it is sometimes hard to obey it, he who does, is always, without exception, the gainer by it. If you do not believe it, try it. Make it the rule of your life and prove it.

The debris of the burnt First church has been cleared away, and the Building Committee will soon advertise for bids for the erection of the new edifice, which when completed will be one of the most beautiful in the State.

Many people are moving now and arranging for the business season soon to open. It is to be hoped that we shall have a prosperous season. Let every man use the fruit of his prosperity right, in the sight of the Lord. "True and undefiled religion before God the Father, is to visit the widow and the fatherless in their afflictions, and keep himself unstained from the world."

Now that the business season is about to begin, we modestly suggest to the business men of Meridian, and adjacent towns, that they can make known their business to more people by advertising in this paper, than through the columns of any other paper in the State. Remember this paper has 5,000 subscribers and is read by probably 25,000 people every week. Send in your advertisements and try it.

How common it is for men to be misunderstood in this life, and to be misjudged; but in that better life to come, each will be rightly understood and rightly judged. There will be no mistake there. Now we see as through a glass darkly; then face to face.

The two prime factors in training a boy are:
1. To be truthful.
2. To be honest.
So said a gentleman in the hearing of the writer, who added:
3. To believe on and trust in the Lord Jesus Christ.
With this armament he is safe. With this panoply he is equal to any emergency, and has nothing to fear. He can be trusted anywhere you put him. He will succeed at whatever he undertakes. He will have friends. He will have wealth, if not in dollars, in contentment and happiness which gold cannot purchase. Young man! Young woman! Seek to possess these virtues.

"Sweet are the uses of adversity." So wrote Shakespeare, and many people disbelieve it; but if we believe "That all things work together for good to them that love God," we can easily realize the truth of the statement. Adversities are not sweet, but their uses if rightly applied, bring sweetness, joy and comfort. Dear brother, sister, if adversity has come upon you, and your life is enveloped in dark shadows of grief, and sorrow, or poverty, lift your eyes in faith to God, and He will drive away the darkness and gloom; He will bring light to your soul and to your home. He will lead you by paths that you know not, to a realization of the truth that the "uses of adversity are sweet."

The great planing mills, the enlarged car shop of the Q. & C. Railroad Company, the government building, the new First Baptist church, and Mississippi College, are going to put a move on real estate in this city that will send it up, up, up. Better buy now.

The Philharmonic Association is one of Meridian's young institutions that deserves encouragement. It is purely musical and literary. Brother Hardy is President, and the very best of our people are members, and all the pastors of the city churches and their wives, and the editor of his paper and his wife are honorary members.

It meets every Tuesday evening for rehearsals, for the present. The first Tuesday in September a splendid program. We learn, will be presented, and thence regularly every Tuesday night. The young people better spend their evenings there than at the opera house.

Young man, do not go where you would not be willing for your sister or mother to go. Do not associate with persons whom you would not be willing for sister or mother to associate with. Remember that "Evil communications corrupt good manners." If you have an idea that you must "show some wild oats," discard that idea now. It is not a contemptible idea. It is a pernicious and oftentimes ruinous. There is no more reason why you should "show wild oats" than that your sister should; and you would scorn the idea that she should do it. You would even resent to the death the suggestion by another that she ought to "show wild oats," or had sown "wild oats."

Young ladies cannot be too careful of the character of the young gentlemen they receive into their parlors or go out with. They are oftentimes the unconscious victims of censorious criticism on account of the character of the young men they are seen with. If a young man's character is under a shadow, better cautiously decline his attentions. The writer recently heard a gentleman deploring the fact that he had, the night before, seen a beautiful and refined young lady in the "clutch" of a young man on the street returning home at ten o'clock at night, whose character among the young men of the city is notoriously depraved. To persist in going out with such a young man is to exclude every refined young gentleman from her company.

What say the business men of Meridian?

We greatly admire the ability and spirit with which Prof. Leavell comes to the defense of the University in this RECORD against any seeming charge of moral taint, and must say that perhaps no other man could say more than he has said on that line, and say it with either more force or truth. But like the Professor himself, we think there are many people who may be misled by the good showing he makes, into thinking that such an array of excellencies, in the foundation principles, the laws, the high character of the faculty, and the public administration of the affairs of the institution, that there is a practical absence of all immorality, and a high state of moral excellence as the sum of personal influence and discipline among the students of the school. It is quite possible to have good, even the best machinery, with small propelling force. Sam Jones is authority for saying that there was once a fine looking steamboat on the Coosa River, in Alabama, that had everything in the way of machinery and navigating appliances of a very high order except its engines, and that whenever it turned on steam it blew its whistle, it took so much away from the other parts of the machinery that its paddle wheels ceased to turn. We hope this may not be true of our State University; but it would seem that very much of its force is consumed in its principles, character, plans and methods, and in publishing them abroad, meanwhile the practical administration of discipline is in a large degree without force and effectiveness. At any rate, it seems to be a fact that there is no little gambling, drinking and rowdiness going on among the students almost constantly. Is it not a fact that when the grand jury met some of the members of the grand jury were called to court, that a good many boys pleaded guilty to such charges against them, to suppress further prosecution? At any rate, such is said by reliable persons to have been the case. One professor said to a very reliable man: "There is no use in concealing the fact." And it has not been very long ago since another said to a perfectly reliable gentleman, that "if he did not live in Oxford he would not risk one of his boys at the University." These things all and only go to show that while Prof. Leavell is quite correct in theory in his defense of the morals of the institution, it is a fact that practically and underneath it all there is a very unsavory moral odor. The truth is, our University needs something a little more heroic "under its vest," notwithstanding its fine make-up of "top dressing,"—a little more heart force in such a fine body.

TO THE BUSINESS MEN OF MERIDIAN.

This paper is published in this city. Its owners live here. What it makes is spent here. It is a Meridian institution. All its sympathy and good will are with the good people of Meridian in all their lawful and laudable enterprises and undertakings. And it is here to stay, and expects to contribute its might to the continued growth and prosperity of our city; its schools, its churches, its various business enterprises that go to build it up in those things that are desirable and profitable.

Having said this much, we modestly venture to express the opinion that the business men of Meridian, if they are not entitled to a fair share of their advertising.

We have the largest circulation of any paper in the city. If not in the State, and an advertisement in this paper, will probably reach more people than through any other medium. Our circulation is about 5,000 and the paper is probably read by 25,000 people every week, as it goes to 5,000 families. Not only that, but the people who read this paper are of the best of the State's population.

Our rates of advertising are as low as any other paper of like circulation, and if advertising pays the advertiser, it seems to us the business men of Meridian ought, in deference to their own interests, give us a share of their business. It is needless to say that we do not want any bogus, immoral, or otherwise questionable advertisements, but we do want all genuine and proper advertisements, such as we can recommend to our readers.

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LAST SUNDAY AT THE FIRST BAPTIST CHURCH.

Dr. Bozeman preached a splendid sermon before the First church at the city hall last Sunday morning. "We preach not ourselves, but Christ the Lord."

1. Christ the only authority.
2. Christ the only merit.
3. Christ the only Saviour.
4. Christ the reward.

The sermon was rich in those golden truths that are so dear to Christians, but especially to Baptists. Sound to the core and abounding in tender loving words of hope and inspiration to the Christian.

Under the first division he discussed the order in which Christ places the requisites to conversion and church membership. 1. Repentance and faith; 2. baptism; 3. the Lord's Supper; and as Christ taught by authority no earthly power could change these. "This is my beloved Son, hear ye him," spoke the Father and Christ is the authority.

If Christ taught that sprinkling is baptism, then we ought to sprinkle and nothing else; if he taught that pouring is baptism then we ought to do that and nothing else; if he taught that immersion is baptism, then we ought to immerse, and nothing else.

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gratuitously, without being asked, and if we have a friend or a reader that is so inclined and would like to subscribe for a denomination paper of the kind, order THE BAPTIST RECORD.

CORRESPONDENCE FROM THE FIELD.

With interest in the work for our paper nothing abating, I am still in the field, and though crop prospects are not so lively in some sections and money is scarce generally, I am meeting with some substantial encouragement.

Many are the kind words spoken for THE RECORD and its editors, and substantial are the tokens of appreciation given touching its value to our people in the State. Everywhere I have been the paper seems to be taking hold more and more upon the affections of our people.

Since my last notes I have visited or rather re-visited several other places. Beginning at West Point I ran over to Amory via Aberdeen. I had only two or three hours at Aberdeen, but put them in to some advantage. Was too much hurried to pass much time in social chat, but learned that the church and pastor are moving along together very nicely, and the work is progressing well.

Bro. B. R. Hughey is still holding the fort at Amory, preaching twice a month there. The church is small, but has in it some faithful workers, such as T. R. Stevens, W. H. Cary and others I might mention. After renewing the subscriptions of some and taking some new ones, I am "all aboard" for elsewhere.

At Tupelo I start out to look up Pastor Cooper, but learn he is in the country holding or aiding in a meeting. That is good, and while I regret I cannot meet him, I am glad he is about the Lord's business.

A short time is spent in running around among our subscribers, some renewals are taken and I am off for Verona, a lovely name for a splendid town. Good people live here, and the Baptists, under the leadership of the Tupelo pastor, are holding on the even tenor of their way.

I am not here long before I have moved up the figures of 60 every subscriber in arrears. Spending the night under the hospitable roof of Bro. Hood, who is now bending under the weight of years, being in the seventies, I board the train again and soon the porter cries out "Booneville" and off I go.

Prof. W. I. Gibson, a Baptist and high toned Christian gentleman, is principal of the school here. Sharing his proffered hospitality, I spent several hours very pleasantly with him. He has Bro. J. S. Berry as assistant. I failed to meet him, as he was away in a meeting. Bro. Gibson ranks among our very best educators.

Bro. J. V. Alexander rendered me valuable aid in my work for the paper, which I appreciate much. Booneville embraces some as fine citizens as any town can boast of, and among them are some strong friends of our paper, and they ever and anon testify their friendship in quite a substantial way, as they did on this visit.

A canning factory is in operation here and is doing no little. I suppose, in the way of building up the town. Sometimes very large orders are received for canned fruits and vegetables. I was told that an order was quite recently received from a large Chicago firm for 100,000 cases of peaches, which are worth \$200,000.

That speaks well for Booneville. I would like to tarry awhile longer, but I must be off, so I am aboard the train before again, bound for Corinth.

What a grand enterprise greets the eye in the form of machine shops, as one enters Corinth, and it is mainly the result of the skillful and wide awake enterprise of our brother, W. T. Adams. I met several of our brethren in the shops, and they take and read THE RECORD too.

I found Pastor McComb quite unwell, but seemingly full of hope for the future of his church. Those Corinth Baptists think they have the best pastor in the State, or out of it either, for that matter. From what I saw and heard as a result of his labors among them, they have reason to think so.

The church that but a few years since was rent asunder has become solidly united again and under Bro. M's wise leadership, is growing stronger all the while. It has one of the best Sunday Schools in the State, and it is well manned, having Bro. E. L. Candler, Jr., as superintendent, assisted by such men as Bro. J. D. Bills, and faithful women who are teachers.

Bro. Candler is a practicing lawyer, but preaches quite often, and I

rather think he enjoys preaching more than any other work he does. I entertain the hope that some day in the near future he may give himself wholly to the work of the ministry.

The RECORD has quite a good list of subscribers at Corinth, and with but two or three exceptions, all now stand paid ahead. But one on the list discontinued, and I added a few new ones.

From here I ran out to Luka, and being pressed by the brethren, I preached for them morning and night last Sunday. The congregations were small, as there was a good deal of sickness in the town, and the notice was short, besides there was preaching at three other churches at the same time.

The services, however, were quite pleasant. The preacher had good attention, and the choir led by Miss Mattie Dugger, added no little to making the meeting enjoyable.

Bro. E. L. Candler, Sr., superintends the Sunday School, and he is a good one, judging from his method of conducting it that morning. Bro. Josephus Shackelford, of Alabama, is pastor of the church and preaches semi monthly.

Luka is quite a resort for invalids seeking health, and for others seeking recreation and pleasure. There are some fine mineral springs here, possessing highly curative properties. The Luka Normal Institute, under the supervision of Bro. A. H. Ellett, has done good work, and seems destined to do yet much more.

My work for THE RECORD here was rewarded with some renewals and a good list of new subscribers. I am indebted to Bro. W. J. Dugger for valued assistance rendered at Luka, also to Bro. R. H. Smith at Corinth.

H. M. LONG.
On the Wing, August 23, 1892.

LOUISIANA BAPTIST CONVENTION.

Nearly everything was strange to the writer. It was his first trip all the way down the N. O. & N. E. railroad. The city presented a different appearance to him after an absence of eight years. Valence church was a mission; the old First was struggling to hold its footing, and only the Coliseum was self-sustaining. Notable changes have taken place.

The Louisiana Baptist Convention met with the Valence church, which has a neat and commodious house of worship, and many active, working members. Of the first two days proceedings Brother Hackett has already given some account. Friday was devoted to the ministers and laymen's meeting; when some excellent essays were read, though not liberally discussed.

Rev. E. O. Ware was elected president of the Convention, and Rev. G. W. Hartfield secretary. The attendance was not large. Drs. Tichenor and Bell were there, and made capital addresses on the work of the centennial; as also did Bro. D. I. Purser, Secretary Barrett's report was full and deeply interesting. Our Louisiana brethren are by no means idle.

From 1847 to 1862 the writer lived in New Orleans. He was one of the charter members of the Coliseum Place church, and the only one now living. He naturally drifted there to Sunday School and church on Lord's Day morning. Dr. Bussey was in temporary charge of the Bible class. At 11 a. m. Dr. W. S. Penick, of Shreveport, preached an able sermon, highly appreciated.

In company with Dr. Bussey, Deacon Juden and one of the sisters, we attended night services at the First church. Dr. Purser preached an instructive sermon. Here the writer met his old friend, J. L. Furman, by gone days, and one or two others. But what a sad change; the church house destroyed by fire, and the congregation worshipping in an inconvenient hall.

A visit to Deacon Fosselt in the afternoon, as he is unable to leave home from affliction, and a stroll to the old First colored church had taken up the other part of the day. Aside from sad memories the day was passed pleasantly, and aroused, if possible, a deeper interest in the Baptist cause in New Orleans.

On Monday the Convention went to work in earnest. It had many important matters under consideration, and many excellent reports were presented, which called forth interesting speeches from both ministers and laymen. As in Mississippi, much attention is given to education; but unlike it, Sunday School work is brought to the front.

In two things the two States seem to agree—in the neglect of colportage and in providing a work for our young men. These two subjects are of prime importance; the first to reach families at their homes with the Gospel, as well as spoken truth; the second to indoctrinate and develop our young people.

Dr. Gambrell was in attendance, but until Monday was too unwell to take part in the proceedings. Though

Advertising rates: 50 cents per inch. Obituary and marriage notices over one hundred words to be charged for at the rate of 2 cents per word.

SUBSCRIPTION \$2.00 PER ANNUM

feeble, he managed to make pointed address that day; and his movement towards establishing a training school in New Orleans was fully endorsed.

The Louisiana Convention neither appoints messengers to other bodies, nor receives them as such. The Mississippians were recognized simply as visitors, but treated as if members. This messenger was compelled to leave for home before the night session Monday.

L. A. D.
DR. CLOUGH CAN'T COME.

The following correspondence explains itself. I am sure that there will be general regret that thousands of our people cannot hear this great missionary, but the mission union's reasons for refusing to consent to Bro. Clough's Southern tour seem reasonable.

J. B. GAMBRELL.
—

Boston, August 6, 1892.

My Dear Dr. Clough—Your letter and the enclosures are received. We are very sorry that we feel obliged to advise you to decline the invitation of our Southern Baptist brethren to visit the South, as we have been exceedingly sorry to recommend that you decline all the invitations of our churches to address them. Many hundreds of them would be glad to hear you, but we have felt so strongly that the exigencies of the missionary work at Ongole called for your presence there at the earliest possible moment, that there has been no question in our minds that it is your duty to give yourself unreservedly to the restoration of your health, so that at the earliest possible moment you may return to the care of the work which so greatly needs your attention. This is required, not only by the ordinary needs of the great mission at Ongole, but is especially demanded in the present exigency, when the Christians are suffering much distress on account of the famine. In expectation of your return, we have arranged for the gentleman who is in charge of the work at Ongole to remove to another station, and there is consequently all the greater reason why you should recover your health and strength at the earliest possible moment the Lord may be pleased to grant this favor.

Very sincerely yours,
E. F. MERRIAM, Cor. Sec.

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REV. J. B. GAMBRELL, D. D.:
My Dear Doctor—As I wrote you after receipt of your letter, I sent your letter and the letters from Prof. Harris and Secretary Sproules, to Secretaries Mabie and Merriam, at the mission rooms, Boston, and expressed to them a decided wish to go and visit the South and spend the month of October with you, but by the answer which has come from Secretary Merriam, who has charge of the Telugu mission, you will see that they at Boston do not think as I thought they would, but have emphatically put a veto to my going to you as you request. The matter stands in this way. After I finished raising the endowment for the Telugu College, etc., I thought to take just a few weeks rest here at this Sanatorium, and then about the 1st of August return to India, but the examination of the physicians here showed that I was far from a condition to immediately go there. When the executive committee at Boston found this out they exacted a promise from me to do as they might dictate. I gave it, and after that was given they voted that I should remain here at the Jackson Sanatorium until I was pronounced by the physicians here, well, and then I should return immediately to India. Before I gave the promise, however, I got permission to attend the meetings at Detroit. Hence, the matter of my going to you is taken entirely out of my hand. And now, dear Doctor, you will see how the matter stands, and I know that you will be far from censuring me, and that you will sympathize with me in my good intentions and I trust that it may please God to return me to America some time in comparatively good health, and that then I shall have another invitation from you to visit the South, when God

SOME THINGS TAKEN.

THE WAITING ONES.

There are some among the blessed
Waiting, watching every day,
Peering through the misty shadows
To the clear and lighted way;
Listening in the dusky twilight,
Waiting even in the night,
Mid the toll and bust of morn,
Bending forward to the light.

And they speak in eager whispers—
"Can we see His chariot yet?"
"Will the Master come this evening?"
"Will the heavenly Friend forget?"
So they stand, these earnest servants,
Waiting, watching evermore,
For the clouds to part asunder,
And reveal the open door.

There are dark-browed ones among them,
Looking through their eyes of night;
There are fair-haired little children
Peering up with faces bright;
There are aged pilgrims, longing
For the Master's spoken word;
There are some in every country
Waiting, watching for the Lord.

But they take their daily duties,
And perform them as for Him;
And they read His loving message
When their eyes are tired and dim,
They are living lives of blessing—
Lives of love for His dear sake,
While they wait with eager longing
For the morn of joy to break.

He will come, and will not tarry;
He will fold them in His breast;
He will make them His own people
In a calm and holy rest.
He will give them satisfaction
For their days of waiting here;
He will fill their hearts with joy unspeakable
When the Master shall appear.

—SELECTED.

THE CLINTON COLLEGE.—Should it ever reach this city, and we hope it will, will at least finish up the education of our (my) boys, simply to keep them at home and keep the money at home. To have the boys around and watch their habits is trouble, but the best for the boy.—The Southern Live Stock Journal.

Here is something to think about. A valued exchange says: At the end of the first month the Homestead strike had cost over \$1,000,000. A dozen or more lives had been lost and a hundred human beings have been maimed or more or less injured. There was no excuse really for this conflict between labor and capital. It has been found that the wages paid employees were fairly good—an average of \$2 per day.

The liquor fountain seems to be drying up. Read this from a valuable exchange and rejoice: Sharkey, county went dry last week. The vote stood: For the sale, 14; against the sale, 39.

It is asserted that Paris alone consumes more wine than the whole United States. But then the United States consumes more beer and whiskey than all of France and Great Britain put together.

An exchange says: About two thousand people, most of them pleasure seekers, sailed away from New York for Europe in a recent week; and during the same week about ten thousand immigrants, most of them seeking homes in this country, came from foreign lands. A prominent banking-house estimated that each passenger, on an average, carries out of the country nine hundred and sixty dollars, and that the average immigrant brings in twenty dollars. Leaving a balance with those who go and which is clean gone, of \$1,730,000.

All Christians agree that lying is a great sin. "All liars have their part in the lake which burneth with fire and brimstone." But he who willfully deceives another by word, look or nod, is as really a liar as he who tells a great big falsehood. There is, in the true sense, no such thing as a "white lie," no more than there is such a thing as a "little sin." Any sin, no matter how little, constitutes its author a sinner; and any lie, no matter how "white," constitutes its author a liar; and God's word tells where all such shall have their portion. Much harm comes to the church through the practice of deception and unfairness among those who profess to be Christians. "Buy the truth and sell it not," is the divine injunction.—Religious Telescope.

During the French Revolution, one of its most zealous agitators, hoarsely addressing a pious peasant, said: "We will pull down your steeples and everything that reminds you of God, and all old superstitions; to which the peasant modestly replied: 'You had better begin with the stars.'—Ex.

The Jewish Chronicle says of Spurgeon: "He lived what he taught and he taught nothing that was not to his nature a reality. There was much of the old Hebrew Prophet about Spurgeon; and like all puritans his soul was saturated with the Old Testament. In no detail did he manifest the honesty of his Christianity more than in his deep reverence for the faith, and people of Israel from which it sprang. Ten years ago he wrote me these words in reference to the persecution then raging against our people in Russia: 'I tremble for the nation who becomes a rod to Israel, for after they have scourged her, the rod always breaks them; as if he could not bear the slight of that which which his people had been smitten.' We should record his name among the most zealous of those who raised their voices on behalf of our brethren."

NOT RELIGION

"FOR REVENUE ONLY."

"Doth Job fear God for naught?" Job 1:9. A sermon preached in the First Baptist Church, of Fort Scott, Kan., by the pastor, A. B. McCurdy.

This is the question which the infidelity of hell asks the fidelity of Heaven. "It is all very well for Job to be good and serve God," says Satan; "he is well rewarded for doing it." And with the same underlying current of thought, not a few reason in our own day. The only theory of life which some will recognize as at all philosophic is that which is based upon purely utilitarian principles. There is to be no vital and essential difference between right and wrong, between truth and falsehood, between purity and impurity, except that which arises from the one course of action being useful, and the other useless for ourselves and for the world.

Now, although this is not the particular branch of the subject with which I am concerned to-day, I cannot but enter the most emphatic and earnest protest I am capable of uttering against this dreary mechanical utilitarianism which would resolve all secular life into one vast scheme of selfishness. The world, all that is best and noblest in the world, does not act from purely selfish motives. There are grand lives lived; there are noble deaths died; by statesmen, by soldiers, by clergymen, by sailors, by doctors, by locomotive engineers, for the sole love of humanity, with no tinge of a self-seeking nature in the hearts of the men who thus labor and thus fall.

Not from any cold-blooded calculations of gain come such lives and deaths, but from the influence of the Spirit of God, from which cometh every good, true, noble, brave thought and deed that ever glows in the soul of man, and burns itself into action upon earth. Not only from humanity, but the very physical world itself protests against this dreary doctrine. God does not seem to have created the earth and visible heavens on those exalted "purely utilitarian principles" which commend themselves to some superficial intellects in the present day.

The air around us, thrilling with ceaseless sounds of melody, the earth beneath our feet, with its ever-varying outline of mountain and of valley, and glowing with the countless colors of a myriad blossoms; the vast river, rushing with eddies and change, now in calm majesty and volume, and now in foaming torrent; the bright spray to be rainbowed in the sunlight; the graceful beauty of form visible in the thousand varieties of that animal life which animated the solitude of the vastest jungles, or stands, God's crown of exquisite beauty, upon some lonely crag; the blue sky, raining on its luminous light of its innumerable stars by night; or transfiguring with the surpassing splendor of its sun by day, all these—God's bounteous gifts of beauty which we cannot analyze, but only adore and love—all these are a chorus of protest, loud and strong, against a merely utilitarian theory.

God has lavished on His physical world a thousand beauties of sight and sound, which cannot be reduced into necessities of merely animal or even mental existence; and yet men often speak as if beauty of sight and sound and the lavish loveliness of nature, were profitless; so that men holetically call themselves utilitarians who would turn, if they had their way, themselves and their race into vegetables; who look to the earth as a stable, and its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; howers of wood and drawers of water, who think that it is to give them wood to hew and water to draw that the pine forests cover the mountains, like the shadow of God, and the great rivers move like His eternity.

Not content with resolving human life and nature herself into a scheme of selfish utility, a certain class of thinkers charge the religious life with being based on the same principle. Religion is not objected to; it is only patronizingly relegated to a department of political economy.

"It is not," say they, practically, "that we object to religion, and want to get rid of it; that would be a mistake. It is only that we desire to explain, on philosophic principles, its true scope and function. Christianity is to be regarded as a vast scheme for appealing in the interests of morality and progress to the selfish interests of mankind. It is quite right to do so; for these are the strongest, if not the only principles which control the conduct of human life. If men be good, pursue a certain course of conduct here, and accept and act upon certain principles laid down in their Bible, you promise them a great and sure reward.

If they will do otherwise, you threaten them a certain infliction of unutterable agony. From purely selfish motives they accept the former alternative; they are wise to do so. But do not exalt that choice into some unselfish virtue." "Doth Job, then, fear God for naught?" The answer expected is, of course, "No." "Therefore the

Christian religion is a principle, or a system, of selfishness."

Brothers, is this true of our Christian faith? While I shall endeavor to show you that such is utterly and essentially untrue of the religion of Jesus Christ, I think we must admit that there are some forms in which certain of its doctrines have been presented and enforced which would seem to sustain the charge. And it is, perhaps, because we have dwelt too much on these aspects of the religious life, that the thought has caused some vague uneasiness to so many. Great there are not sometimes been too great a tendency to make our individual salvation the sole and exclusive object of the Christian life? Take, for example, that treatise which has for many reasons justly obtained the reverence of ages, Thomas a Kempis' "De Imitatione Christi." This selfish aspect of Christianity is the one blot on that otherwise luminous and noble work. His one view of the duty of man is to be self-absorbed in accomplishing his own personal salvation, in securing his individual safety amid universal conflagration, to save himself on some plank of prayer or self-denial, or fasting, or weeping, or whatever else, nevertheless let me first, speak of the subject of rewards and punishments. There is no doubt that our Bible lays great stress upon the glorious life which the righteous inherit, and the unutterable woe which shall befall the wicked. Such teaching has still, and ever will have, its due place and power in the work of the ministry of Christ. It is, however, a small part, though a most legitimate part, of Christian teaching. If the exhortations and motives to Christian life were to begin and end here, there might be some color of selfishness about it. But surely it is not so. This is but the first step. When we remember that self is the very root and essence of sin, it is not surprising that in the first stage of dealing with such a nature as man's, there should be an adaptation of the means employed to such a condition. You can do very little with man until you "bring him to himself," and to do this you must put to him such considerations as in his low, debased condition he is capable of appreciating. Some of the purest, most utterly unselfish men of God, who are living now, with no thought of self, but with hearts aching and hands toiling for others, to save them from the sun from which Christ has died to deliver them—have felt in the earliest stages of their religious awakening the power of such appeals, though such a motive as the escape of punishment has nothing to do with their lives now—it is only a strange memory of a lower past.

Just as some one in the grand moment of unselfish manhood, who would sacrifice all and die, if need be, for a mother whose white hair is the saintly aureole of age, and whose cheek is furrowed with the sorrows of her widowhood; can recall with softened and tender memory—almost with a smile that he could have once been thus—the time when on some far-off nursery floor the bribe of a stick of candy, or a cookie, was needed to make his baby form stagger to that mother's side. So in the active energy of selfless conquering of sin, and working for a loving Lord, many a Christian can remember, almost with a sad smile, the first thought of terror that, like a rushing, mighty wind, shook the chamber of the soul. But to represent this hope of reward or fear of pain as the continually abiding and sole motive of the Christian life all through to ignore nine-tenths of the exhortations of the New Testament—is utterly to misrepresent and pervert the teaching of our Lord—is to deny the truth of countless Christian lives which we have read of or have seen.

There is another point, which is perhaps of still more practical importance to ourselves, for it not only seems to justify some of the accusations against our faith as being selfish, but it does tend in many of us, perhaps, really to give our religious thoughts and aspirations a selfish tinge. There is no word which we use more frequently in religious phraseology than the word "salvation." "To be saved" is beyond all question the very end and object of every religious, anxious soul, so far as it can be summed up in so brief a formula: "To save us," Jesus Christ died. "To save perishing souls" is the one great practical end for which the churches of Christ exist. But there is not too great a tendency in many of us to always speak and think of that salvation which Christ purchased for us as solely an escape from some future punishment? Have we not read and heard too, frequently, appeals to men to accept Christ as their Savior from hell? Yet such is only a fragment—possibly, to some extent, a distorted fragment—of the glorious gospel of Jesus Christ. If we regard the atoning sacrifice of the Son of God as merely a means by which we are to escape some future pain, I do not know whether there may not be a strong tinge of selfishness in our faith.

But there is a more awful thing than pain, or punishment, or hell itself, so far as we use the word merely to indicate a place of torture; there is sin, the most awful thing in you and in me; yes, in the universe of God! It is to save us from sin that Christ died. Sin and

self, these are the tyrants we are groaning under; it was to deliver us from these that Christ came. This is everywhere the proclamation of the gospel. His name was to be called "Jesus," for he should save his people from their sins. His precious blood "cleanseth us from all sin."

If, then, the gospel of Jesus Christ, if salvation is what is offered us; if the salvation be deliverance from sin, and it self be sin, (for sin is ever the assertion of "I" against the all-good, all-loving God)—is it "selfish" to conquer self through the power of Christ—is it selfish to become so one with Christ as to have self crucified with Him, so that we no longer live unto self, but unto Him who died and rose again.

Oh, brethren, if we thought more of this "great salvation," and of what it is we are to be saved from, there would be less ingenious taunting from enemies; there would be fewer hateful shadows of suspicion, in dreaded skeptical moments, passing over our minds as to the "selfishness" of the Christian's faith. The conviction of sin is the first work of the Spirit of God in the soul. He who is not dead as to his only enemy that can harm us on God's green earth, sin, sin, not merely the consequences of sinning—terrible, blighting, widespread as they are, but sin itself.

TO BE CONTINUED.

"TALKING UP THE PASTOR."

Of course we preachers do not wish to monopolize THE RECORD in showing how good we are and how mean other people are. But that is a dangerous breaker upon which we are likely to strand should we lose our bearings, which reads about this way: "For there is no difference, for all have sinned and come short of the glory of God." Then how much better are we than others? Indeed, we need a great deal of dealing with such a nature as man's, there should be an adaptation of the means employed to such a condition. You can do very little with man until you "bring him to himself," and to do this you must put to him such considerations as in his low, debased condition he is capable of appreciating. Some of the purest, most utterly unselfish men of God, who are living now, with no thought of self, but with hearts aching and hands toiling for others, to save them from the sun from which Christ has died to deliver them—have felt in the earliest stages of their religious awakening the power of such appeals, though such a motive as the escape of punishment has nothing to do with their lives now—it is only a strange memory of a lower past.

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But we poor, sinful pastors just go on asking the people to talk us up, while we talk them down, and write them down, and speak of a whole church as if there were no good people in it, when they manifest most marvelous patience and endurance, by coming to the prayer-meeting and preaching service from time to time, and patiently endure our poor talks and sermons. And pay us about all the living we have, and a great deal better living in some cases than many of the members themselves have. Then when we ask them for a contribution to missions or education they respond, and often at a sacrifice. And then they kindly (many of the churches) pay our way to the State and Southern Baptist Conventions. When we or our families get sick they visit us, and give us many sweet words of love and friendship. Answered along pious messenger boys, and over our heads, and a loved one leaves us, they weep in unison with us. Wonder of wonders that any people could do all these things for a poor mortal man. But not content with this, they will gladly give us a vacation during the hot season that we may go to the seashore, mountains or springs, that we and our loved ones may escape the enervating heat, and malaria of summer, and rest our wearied bodies and tired minds, while they stay at home, endure the heat, nurse their sick, and bury their dead, and save the expense of a trip that on our return they may be able to add something to the numerous good things which we will likely find stored away in the pantry or wardrobe, or to aid in paying our salary.

I have found so much more good in our people and our churches than I had supposed there were, that my hands go up in holy ecstasy, and my heart in thanksgiving to God, and my tongue would break forth in blessings upon their heads if they were here.

Brethren and sisters, we pastors need to be "talked up" to a proper appreciation of your worth.

W. I. HARRIS.

MORALS IN THE STATE UNIVERSITY.

"The University has a new chancellor, and we believe him to be a Christian gentleman of the highest type. May God strengthen his hands in inaugurating a more healthy discipline, so that it may be safe to send our boys to Oxford."

This is another extract from a critical editorial on the University of Mississippi, which appeared in the columns of THE RECORD of Aug. 4, 1892. The suggestion of extreme moral peril to boys who may be sent to Oxford, implied in the second sentence of the extract, I think, may be so construed as to do injustice to the University, though of course without blame on the part of the writer, as he has just disclaimed all such intention. I do not so much desire to object to this extract as to use it in correcting what I believe to be an erroneous impression in the minds of many people in regard to the morals of the University. Certainly there is no consideration more important to a parent sending his son from home to school than that of the protection and preservation of his moral character. It is the immediate jewel of the soul. But from a considerable experience in connection with institutions of learning of various natures I am impressed that no school or college can guarantee the morals of its pupils. If parents would give me their ear on this subject, I should tell them that, in my judgment, and best security for a boy's morals is the training he gets, or should get, before leaving the parental roof for college life. College discipline can help to preserve the good results of wholesome home training, but it can do little towards reforming a boy whose bent is wrong before the college gets its hands on him. All teachers know this to be so, however little others may have thought of it. Let the father be sure that he does not require at the hands of the teacher, or of the college, what he, and he only, can do for his boy.

But to the morals of the University. As already indicated, I believe that some people in our State are at error upon this point. Many seem to have the idea that since the University is a State institution, little or no care is felt or attention paid to the moral and religious development of its pupils. It is to correct this error that I ask attention to a few facts in connection with the institution which I think are not generally known.

1. The University is, and has been from its establishment, a Christian institution. One of the difficulties which beset the institution in its very infancy was an excited discussion of the question, whether the "Evidences of Christianity" should form part of the course of study. Though this discussion resulted in the resignation of one or two of the members of the first Board of Trustees who opposed the measure, the question was decided by an almost unanimous vote in the affirmative, and the subject of Christian evidences has been taught, I suppose, to every student that has ever been graduated from the institution. In a chapel lecture by the chancellor during the last session, the fact here stated was referred to, and the students were reminded that they were under Christian discipline, and would be expected to deport themselves as Christian gentlemen.

2. The faculty of the University is composed without exception of Christian men. There is not one of their number who does not take his turn in conducting the morning services, reading the scriptures, and offering public prayer. Besides this, most of them have classes in the Oxford Sunday Schools, composed of University students, and from Sabbath to Sabbath instruct their pupils from the word of God. Their daily influence, also, as they come in contact with the students in various relations, is wholly on the side of morals and religion.

3. The daily exercises, as already intimated, are opened with religious services, in which the singing is conducted by the students, and a reverent demeanor observed by those present. I believe that the attention given to these services, progress, will compare favorably with that of any other body of students in the country.

4. Lectures are frequently given by the chancellor from the chapel rostrum, on moral and religious subjects, such as church attendance, Sabbath observance, etc. The good effect of these lectures is clearly seen, and has been a source of gratification not only to the faculty, but to the citizens of Oxford.

5. The University contains within its student body, one of the most active and vigorous Young Men's Christian Associations in the United States. This Association is composed of Christian young men of the various religious denominations, and exerts a most wholesome influence upon those of the students who make no profession of religion. It holds its weekly prayer meetings, and has services every Sunday afternoon in a hall especially set apart by the Board of Trustees for its use. Once a month the services are open to the general public, and lectures are delivered by members of the faculty, and by resident and visiting ministers of the gospel. It is a power for good recognized on every hand.

Other facts pertinent to the subject of this article might be stated,

but as I wish what I have stated to be read, I add no more. Enough has been said, I hope, to show that while the University is not non-denominational, it is religious. Distinctive tenets cannot, of course, be taught, as the University is the property of the State, and not of any sect or party. But the essential principles and precepts of Christianity are not excluded by any provision of law, and as they constitute the only sure basis of the highest type of manhood, the faculty would be recreant to their trust should they fail to avail themselves of every appropriate opportunity to inculcate and implant them in the minds of their pupils. And this they therefore do.

R. M. LEAVELL.

THE SURVIVAL OF THE FITTEST.

"On that day Jesus went out of the house and sat by the seaside, and there were gathered unto him great multitudes, so that he entered into a boat and sat; and all the multitude stood on the beach, and he spake many things to them in parables, saying: A sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the birds came and devoured them, and others fell upon rocky places, where they had not much earth, and when the sun was risen, they were scorched, and because they had no root, they withered away. And others fell upon thorns, and the thorns grew up and choked them. And others fell upon the good ground and yielded fruit, some a hundred fold, some sixty and some thirty fold. He that hath ears to hear, let him hear."

My dear Bro. Hackett, I have been a Bible reader and a Bible student for sixty odd years, and I see now in this parable what I never saw until very recently—what I never heard from mortal man, and what I shall not be surprised to see ridiculed and spit upon with contempt, for while my school philosophy taught me that the human mind naturally loves truth, yet experience and acquaintance with mankind has taught me that "There are none so blind as those who will not see." And,

"A man convinced against his will, is of the same opinion still."

I see a natural law working in the spiritual world. I see a law of the vegetable kingdom, and a law of the animal kingdom, working in the spiritual kingdom. I see in God's universal empire, where I am permitted to see at all, the SURVIVAL OF THE FITTEST. Here in this parable our great Teacher reveals this law, and he closes with the solemn and impressive words: "He that hath ears to hear, let him hear." Ponder, ponder, O man! ponder these words. Centuries have rolled off the reel of time; generations, like the ebbing tides of the ocean, have left their wrecks—mournful monuments of the vanity of all earthly things; and yet, to my knowledge, has there never been this interpretation of the parable of the sower. If there has been, I hope some one will be kind enough to enlighten me. And yet it is as clearly the teaching of our Lord as any other lesson he has given us. But, as he says, "Our eyes are closed, our ears are dull." And here in this group of pictures I see God's elect, and I see that God's elect are fruit bearers. Here also I understand Rom. 8:29-30. "For whom he foreknew, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. And whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Here I understand that God's foreknowledge precedes his election and his reformation. And now also I can understand how it could be written of Jacob and Esau, when as yet they were in their mother's womb, and having done neither good nor evil: "I have loved Jacob, and Esau have I hated." God foreknew the difference in the characters of the brothers. He did not wait until they were born, and then never the direct author of evil. Nor is he in the parable of the sower, responsible for the varieties of the soil. The birds that caught up the seed that fell on the wayside, were not sent by him. He made not the stony ground, nor the thorns and briars; but as all good proceeds from God, as he is the source of all good, the good ground, or the good and honest hearts, received the sunshine and the showers of God's grace, and brought forth an abundant yield.

W. P. BOXP.

Starkville.

There is to be a new thing under the sun. A theological seminary in Colorado, in which there are to be Presbyterian, Baptist, Unitarian, Universalist and Episcopalian professors. The examination papers will be interesting reading. The comment of a Boston paper on this is: "The lion, the lamb and the jelly-fish have lain down together in Denver." Rather a band of jelly-fish wearing different labels.—Western Recorder. Just so; but why not that sort of a box of hair pins as well as a great Baptist, undenominational, university?

W. H. Patton of Shubuta, Miss., keeps a fine article of pure, unfermented wine for sale.

PLEASE KEEP BEFORE THE PEOPLE.

RESOLUTIONS OF THE ETERNNAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.

(Adopted June 22, and 23, 1892.)
Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of \$250,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund to the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Resolved, That the representatives of this Committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of His cause.

Richmond, Va.

MEETINGS OF ASSOCIATIONS.

Aug. 30, West Judson, Guntown, M. & O.
Sept. 1, Tippah, Falkner, G. & S.
Sept. 1, Zion, Now Hope, 3 miles of State Springs.
Sept. 2, Sunflower, Enon, Webb, G. P.
Sept. 8, Oxford, Big Springs, near Water Valley, I. C.
Sept. 8, Judson, Hantachio, 12 miles of Sallito, M. & O.
Sept. 9, Columbus, Pleasant Hill, 3 miles of Steens Station, G. P.
Sept. 13, Chickasaw, Duncan Creek, 12 miles of Cherry Creek, G. & S.
Sept. 16, Strong River, Galilee, 15 miles of Wesson, I. C.
Sept. 17, Bogus—Chitto, Silver Springs, 12 miles of Osyka, I. C.
Sept. 21, Calhoun, Septeria, 30 miles of Water Valley, I. C.
Sept. 22, Chickasaw, Shubuta, M. & O.
Sept. 23, Union, Rodney, 16 miles of Port Gibson, L. N. O. & T.
Sept. 24, Springfield, Shady Grove, 12 miles of Brandon, A. & V.
Sept. 29, Yazoo, Goodman, I. C.
Sept. 29, Copiah, Wesson, I. C.
Sept. 30, Tishomingo, Burnsville, M. & C.
Oct. 1, Mississippi River, Osyka, I. C.
Oct. 6, Yalobusha, Coffeeville, I. C.
Oct. 7, Aberdeen, Shannon, M. & O.
Oct. 7, Mississippi, McComb, I. C.
Oct. 7, Louisville, Concord, 6 miles of Ackerman, I. C.
Oct. 7, Central, Edwards, A. & V.
Oct. 8, Pearl Leaf, Goodwater, 12 miles of Westville.
Oct. 8, Leaf River, Fair Hope.
Oct. 13, Coldwater, Mt. Zion, 9 miles of Coldwater, I. C.
Oct. 13, Deer Creek, Pleasant Hope, 1 mile of Hollandale, L. N. O. & T.
Oct. 14, Kosciusko, Bowlin, 5 miles of Sallito, I. C.
Oct. 14, Fair River, Mt. Zion, 12 miles of Philadelphia, I. C.
Oct. 14, Choctaw, Mt. Nelson, 9 miles of Philadelphia, I. C.
Oct. 15, Tombigbee, Highland, 14 miles of Iuka, M. & C.
Oct. 22, Harmony, Rocky Point, 12 miles of Kosciusko, I. C.
Nov. 1, Carey, Natchez, L. N. O. & T.

The Bible is not primarily an arsenal of proof texts, nor is it at all a collection of formulae stated with mathematical precision. It is a book of hints, of suggestions, of inspirations, of clear lights and deep shadows. The revelation is so given that a man who is willing to know the truth, and to follow the hints the Bible gives him, will find himself walking in a path of increasing light. Unsuspected spiritual verifications of the truth he finds in the Word will constantly report themselves in the soul of such a man. It is high time that the barren debate touching the errancy of the scriptures should give place all along the line to a triumphant vindication of the great Protestant principle of the sufficiency of the scriptures.—The Watchman.

FOR DYSPEPSIA, Indigestion, flatulency, etc., take BROWN'S IRON BITTERS. All dealers keep it. 50¢ per bottle. Genuine has trade mark and Crows' 100 logo on every bottle.

"DON'T STEP THERE."

A man started out for church one icy Sunday morning, and presently came to a place where a little boy was standing, who, with a choking voice, said:
"Please don't step there."
"Why not?"
"Because I stepped there and fell down," sobbed the little fellow, who had thus taken upon himself to warn the unwary passers-by of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such a warning as this. The man who has trod the dark and slippery path of intemperance, as he sees the young learning to take the first glass of spirits, or wine, or beer, has good reasons to say to them, "Don't step there, for I stepped there and fell down."

A RECEIPT IN FULL.

Do you remember the story of Martin Luther when Satan came to him, as he thought, with a long black roll of his sins, which truly might make a swaddling band for the round world? To the arch enemy Luther said, "Yes, I must own to them all. Have you any more?" So the foul fiend went his way and brought another longer roll and Martin Luther said, "Yes, I must own to them all. Have you any more?" The accuser of the brethren, being expert at business, soon supplied him with a further length of charges, till there seemed to be no end to it. Martin, waited till no more were forthcoming, and then he cried, "Have you any more?" "Were not these enough?" Aye, that they were. "But," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Brothers, this was a receipt in full, stamped in such a manner that even Satan could not question the correctness of it.—Selected.

YOU WILL NEVER FIND

A perfect preacher.
A community without cranks.
An egotist who is not offensive.
A Christian who does not make mistakes.
A church that died from giving too much.
An aristocratic church with much spiritual power.
A community where the gospel's tongue does not wag.
A girl who has been mentally helped by reading novels.
A home where the grace of forbearance is not often needed.
A Christian who can do a good job of serving both God and Mammon.
A consistent young Christian who does not have the respect of his worldly companions.—Ex.

MISSISSIPPI ASSOCIATION.

This body will meet with the McComb City Baptist Church on Friday before the second Sunday in October, at 9 a. m.
Delegates and messengers expecting to attend this meeting will please send me their names as soon as they are picked so that we can pre-arrange homes for their entertainment.
It is the desire of the church to entertain all who may attend, but they wish first to make definite arrangements for delegates and messengers only.
In sending in their names, delegates will please indicate by what conveyance they will reach McComb City. Also, any wishing to be entertained by relatives or friends will please indicate same.

J. C. GAUD.

McComb City, August 22.

TRIBUTE OF RESPECT.

Whereas, He has pleased our Heavenly Father to remove from our midst, by death, our beloved sister, Harriet A. Stovall; and,
Whereas, We recognize the many qualities of mind and heart that made

CHRISTIAN SCIENCE FANATICISM.

IT PERMITS A CHILD MANGLED BY ACCIDENT TO DIE WITHOUT ATTENTION.

ALBANY, N. Y., Aug. 6.—Little Edith Rawson of this city while at play was run over and mangled by a heavy truck. In spite of the strenuous opposition of the child's parents a neighboring physician made a hasty examination of the child and announced that probably her life could be saved by proper medical treatment. Edith's father declared that he did not propose to have any doctor around, and he would not allow his daughter to take medicine. After prescribing for the child the physician withdrew and Edith was given over to the care of Mrs. Hunter, a faith curist. She died last night. Mr. and Mrs. Rawson profess to be entirely satisfied with what was done for their daughter by Mrs. Hunter and express faith in Christian Science and say that it was the will of God that their child should be taken away. Mrs. Hunter explained to a reporter that she was the principal reason for not having saved Edith's life was that she believed she would be better off with the Lord.

The above was taken from one of the great dailies. This is not the first of the kind we have seen. Many times this is not the first person who has been permitted to die on account of the folly and fanaticism of the so-called Christian Science people. In several instances we have noticed the fanatics have been arrested. Is this hot right? They cause their patients to refuse to take medicine. The result is, the patient dies. Who is to be blamed for the death of the patient? In the case above, the Christian Science "doctor" explained that she did not try to "save" the child's life. She ought to be arrested; her own story convicts her as deserving punishment. If she could have saved the child, why did she not "do it"? And yet, some intelligent people seem to believe in "Christian Science." Amazing! Even a few good people here in the South have been mesmerized by these people and made to believe in their monstrous pretensions. Wonderful! Passing strange.

PROGRAMME

OF THE SUNDAY SCHOOL INSTITUTE OF CHICKASAWHAY ASSOCIATION, SHUBUTA, MISS.

Wednesday, September 21, 1892, 3:30 a. m.—Doxology, "Praise God from whom all blessings flow."

Responsive Reading.

LEADER—I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvelous works.

CONGREGATION—O bless our God, ye people, and make the voice of His praise to be heard.

L.—I will praise Thee, O Lord, among the people; I will sing unto Thee among the nations.

C.—For Thy mercy is great unto the heavens, and Thy truth unto the clouds.

L.—Bless the Lord, O my soul; and all that is within me bless His holy name.

C.—Bless the Lord, O my soul, and forget not all His benefits.

L.—Who forgiveth all thine iniquities; who healeth all thy diseases.

C.—Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

L.—O give thanks unto the Lord, C.—Singing praises unto our King, sing praises.

Song No. 313, Gospel Hymns, "Over Jordan."

Reports from the field.

AFTERNOON SESSION.

Reading, 19th Psalm, responsively. Song No. 229, "Will Jesus Find us Watching."

Prayer.

Topic, Sunday School management.—Led by C. F. Woods.

(a) The equipment.

(b) The program.

(c) Its aims.

(d) Its methods.

(e) Its needs.

Song, 330—"Bringing in the sheaves."

TRAINING LESSON—Sunday school teaching.—Led by L. A. Duncan.

(a) Their preparation.

(b) Their duties.

(c) Their mistakes.

(d) Their attendance.

(e) Their home study.

QUESTION DRAWER.

Short talks from the delegates.

QUERY.

STORIES, MISS., Aug. 20, 1892.

In a recent Baptist meeting Bro. A. was converted, and received in the Christian fellowship of the church. Sister A., the wife of Bro. A. (who is a member of the Campbells) presents herself a day later and asks membership, provided the church will recognize her baptism. The church takes a month's time for investigation. Bro. A. declines to be baptized unless his wife's baptism be received. How shall we proceed?

Fraternally,

J. T. SARGENT.

ANSWER.—If you believe that Sister A. has been converted, try to show her that she needs to be baptized as a believer. If you fail to convince her to that effect, then let them both go in peace.

WANTED.—An experienced and efficient teacher of the literary branches and music, desires a situation in a family or school. Address, "B. E. C." West Point, Miss.

IRON FENCE SIXTY STYLES FOR CEMETERY & LAWN CATALOGUE FREE ATLANTA, GA.

ELD. S. O. Y. RAY.

This faithful man of God who is engaged in missionary and evangelistic work for the Chickasaw Association, remarked to the writer that he would enter the pastorate if providence should open the door to him in that direction. The object of this notice is to say that some church or churches have an opportunity of securing the services of an excellent pastor. Bro. Ray is loved all over the country for his piety, unswerving fidelity, and energetic labors for Christ. The writer pronounces him one of our best and safest gospel preachers, and one, too, who possesses administrative ability to a marked degree. His ministry in East Mississippi and West Alabama has been crowned with success, and his pastorate with the Palmetto street church, in Mobile, was signally blessed of God to the advancement of our cause there.

I write these words in the interest of the kingdom of grace, which is extended through the consecrated labors of faithful men. The address of Bro. S. O. Y. Ray is Meridian, Miss. O. D. BOWEN, Ellisville, Aug. 26, 1892.

OCTOBER 2, 1892.

Of what interest to the above date? It was on Oct. 2, 1792, that the first modern foreign mission society was organized. On that date twelve Baptist preachers met in the home of a Baptist widow and laid 13 pounds, 2 shillings and 6 pence on the table for missions among the heathen. On the above date just 100 years have passed since that time. Ought we not to mark the day with a song of thanksgiving, a prayer for future help, and a contribution? I hope every pastor in the State will remember the date and call the attention of his people to it, and ask them for a thank offering for the centennial fund. I hope that every Sunday School superintendent will make it a mission day. You can get circulars, chapel cards and programs free by writing to the Maryland Baptist Mission Society, No. 9 W. Lexington street, Baltimore, Md. Brethren, let us lose no opportunity to increase the interest of our people in this great work.

W. T. LOWREY, For the Centennial Committee.

A LUCKY DEAL.

Through the untiring energies of Mr. Thos. M. Ferguson, he has at last succeeded in getting a president for Fairview College, a man whom he has every reason to believe will be an ornament to the school and of lasting benefit to the State, as the press of Birmingham and elsewhere in the State speak in the highest terms of Prof. L. L. Vann, not only as a gentleman, but as a scholar and teacher of rare attainments. It is not every man who knows what to teach that has the faculty to impart his knowledge. It is said of Prof. Vann that he is wonderfully gifted in this respect. Ambitious young men and young ladies in different parts of the State are now anxiously looking forward to the 14th of September to enroll their names in this institution of learning.

A CALL.

JACKSON, MISS., Aug. 24, 1892. DEAR BROTHERS.—The Board undertook to do more State mission work the last Conventional year than usual. The demand was great and the Board undertook great things. The Board is glad to report that the actual receipts for missions was greater than in former years; but from various circumstances, which cannot be explained in a circular letter, the Board was not able to raise enough to fully pay off the missionaries. At one time we feared that the debt would be a large one, but the amount was cut down to something less than \$1,000. We now appeal to the brethren and the churches for this money. It is not a large sum, but it is very much to the missionaries, many of whom greatly need the money. Some churches have done nothing as yet for State missions, and some that have contributed could give an additional sum. Let there be a general move at once and we can wipe out this debt and pay up our missionaries. We are sure that all of the brethren will rejoice that the Board was able to do such a large work the past year, and to see to it that this small sum shall be provided at once. Fraternally,

J. T. CHRISTIAN, Cor. Sec. Con. Board.

DEAR RECORD.—I have just closed a fine meeting at Hopewell, Copiah county. It was a precious revival. Large congregations, good behavior and capital preaching. Bro. W. T. Lowrey was with us, and won all hearts. Six additions by experience and one other who will unite with the Hazelhurst church. Others are looked for. We are truly grateful.

PASTOR, Hazelhurst, Miss., Aug. 24, 1892.

CHICKASAWHAY ASSOCIATION.

The Chickasawhaway Association will convene with the Shubuta Baptist church on Thursday before the fourth Sabbath in September next.

All persons expecting to attend either as delegates or visitors, will please notify me as soon as practicable. State by what conveyance, whether public or private.

W. H. PATTON, Chairman Committee on Hospitality.

CHICKASAWHAY ASSOCIATION.

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A meeting has been held here, resulting in nine accessions by experience and the membership revived. The preaching was faithfully done by Brethren Thos. Leland and E. D. Schilling. Bro. Willie Anderson, a young minister, preached one sermon. Congregations were good, and the interest quite encouraging. The preaching was greatly enjoyed, and will prove helpful. Beginning six years ago with a membership of fifteen or twenty, we now have about eighty. Great changes have come about in this community. Quite a number of the brethren lead in public prayer. We praise God for his goodness.

T. C. SCHILLING, Gillsburg, Aug. 19, 1892.

A NOTE EVANGELISTIC.

JEFFERSONVILLE, KY., Aug. 21, '92. DEAR BROTHERS:—I am here assisting Pastor A. R. Hardy, formerly of Mississippi, in a protracted meeting. He has a firm hold upon the love and confidence of his people. Providence permitting, I shall continue here two weeks. It is marvelous how my physical strength holds out during such prolonged effort. Were it not that the Lord is my strength, perhaps it would not be so. We are working and waiting. Fraternally,

GEO. W. KNIGHT.

DEAR BROTHERS:—Please permit me to say through THE RECORD that the Coldwater Baptist Association meets with Mount Zion church, Independence, Miss., on Thursday before the third Sunday in October. Ministers and messengers from other Associations wishing conveyance from Coldwater, Miss.—our nearest railroad depot—will please address the undersigned, who will see that conveyance is provided. Parties must reach Coldwater on one of the morning trains on Thursday, October 13. A. J. EAVENSON, Chm'n of Com. on Arrangements. Independence, Miss., Aug. 23, '92.

REVIVAL MEETINGS.

The Morgan Fork Baptist church, Carey Association, began a meeting of days on Saturday before the first Lord's Day in August, under circumstances the most discouraging. Two of the brethren were dangerously sick with typhoid fever. Heavy rains every day. Conveyances sent to Roxie and to Hamburg for preachers who had been engaged for the meeting, returned bringing a postal card. There was but one preacher in attendance, and he under charge not to preach because of ill-health. The church, however, had been looking forward to this time, and praying for a revival of grace, and none of these things moved them. The Lord gave his manifest presence, and the brethren told "what great things the Lord had done for them." Much to our relief and to the encouragement of the church, Eld. E. H. Garner came on Monday, preaching two sermons each day until Thursday. He then baptized six willing subjects, adding nine to the church, two having been received by letter and one by restoration. The meeting closed with increasing interest, but having other engagements, we were forced to leave. Praise ye the Lord.

Pastor R. L. Blackledge, assisted by Elder E. H. Garner and the writer, has just closed a gracious revival at Longview Baptist church, nine miles south of Natchez. The church was edified and strengthened by the addition of two to their number by experience and baptism. Happy church and happy pastor, being of "one accord," their union is a most happy one.

T. M. ELLERBE, Natchez, Miss.

DEAR RECORD.—Just home after a long absence in revival services, in which the Holy Spirit was with us. The churches where I visited were greatly strengthened, and many backsliders reclaimed. Some of the visible results was as follows: Centerville, Miss., 11 baptisms. Haron, Holmes county, Miss., 12 baptisms. Hornsbyville, Miss., 5 baptisms. Harrison, Miss., 14 baptisms. I leave tomorrow for Oak Grove, Holmes county, Miss. Pray for me. Yours in Christ,

B. N. HATCH, Summit, Miss., Aug. 27, 1892.

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